

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 9.

Saturday, June 9, 1821.

Vol. 1.

From the Christian Observer.

STATE OF RELIGION IN THE WORLD.

Continued from Page 28.

Not discouraged, said he, I made another experiment in the afternoon: the congregation was very thin. I began to hope, that before the new churches are built, certain of the old ones will be better filled. The preacher I shall here call "Monotonous." He said nothing in his discourse which could offend man, woman, or child; and the delivery was of that heavy cast, that I really wondered whether he could believe the truths he was proclaiming. But I was silent. The words of Dr. Herbert, came across my mind.

Judge not the preacher, for he is thy judge. If thou mislike him, thou conceiv'st him not. God calleth preaching folly. Do not grudge To pick out treasures from an earthen pot. The worst speak something good. If all want sense,

God takes a text, and preacheth patience."

On the day following a sermon in the highest strain of Antinomian doctrine, was succeeded by a charge from Archdeacon "Allswell," in which the clergy were exhorted to condemn Calvinism, as not only a deadly, but apparently the only heresy. Thus closed the scene. But, said my honest friend, these things are not always so. On my way from London, I entered a large parish church in a country town. The pastor had been instructing his Sunday-school children long before the morning service commenced. His partner shared in his labours. His own children taught the children of the poor. I entered the sanctuary. Every thing appeared to harmonise. The service opened. All was silence and attention. The prayers were literally *prayed*. The lessons were delivered as the word of God. Psalms were sung devoutly, and all voices joined. The minister ascended the pulpit: his discourse was neither peculiarly Calvinistic nor Armenian; it was scriptural: founded on the Bible, it accorded with the Prayer-book. It dwelt much upon the love of God to sinful man in Christ Jesus. It spoke of the Saviour with the deepest reverence. There was no sickening familiarity, but a solid declaration of christian truth. As the preacher drew towards a close, I could perceive the tear of penitence gliding softly down the furrowed cheek of an aged man near me, who seemed to be wounded, and yet comforted, by what he heard. The sermon was made up of holy doctrines, leading to holy practice. Let the world, said I, call names if it will. This man is orthodox, for he preaches sound doctrine: this man is evangelical, for he brings glad tidings of great joy to his people.

We retired to rest; but no sooner had I closed my eyes, and committed my soul to God, than a celestial form seemed to approach me, singularly beautiful, with all the chaste simplicity of virgin innocence. Her name was Pure Religion. She told me in a low and plaintive voice, that being of heavenly origin, she came on earth as the best friend of man. Her down-cast eye bespoke the sufferings she had endured: and yet that eye was filled with the bright-

est beams of hope as to what should be hereafter. She said, that in every thorny path there was some roses strewed. I beheld upon the brilliant zone which encircled her drapery, emblems of Faith, Hope, and Charity, and here and there hieroglyphical figures of the Christian graces. Little known by the generality of men, she had yet many servile imitators. At certain times and places she was more or less in fashion. All could speak well of her at a distance, but few approach her intimately. She described herself as a cheerful guest in the morning of life; but if possible, still more valuable amidst the shades of evening, when she would light up the countenance of the dying saint, and point him to his reward. She was with Stephen at his martyrdom, and did not forsake the beloved John in the Isle of Patmos. "Her ways," she said, "were ways of pleasantness, and all her paths were peace." "Whoso findeth me, she exclaimed, "findeth life." And as she seemed to glance suddenly from my enraptured sight, I heard these words die upon her lips: "When thou goest, I will lead thee; when thou sleepest, I will keep thee; and when thou wakest, I will talk with thee."

LIBERALITY OF A POOR BLIND GIRL.

A blind girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl, you cannot afford to give thirty shillings to the Society." "I am indeed sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls who have eyes." The clergyman was, of course very much struck with her answer, and said, "I shall be glad to know how you make that out." "Sir," she answered, "I am a basket-maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, sir, in the last dark winter, it must have cost those girls that have eyes, more than thirty shillings to buy candles to see to make baskets; and so I think, I have proved that I can afford the money, and now I hope that you will take it all for the Missionaries." Whose heart is not moved by such an instance of exalted christian charity!

Rel. Intel.

MARRIAGE.

"Give not your unborn offspring a father, whose example you must teach them to avoid. Choose not for your companion on earth, one from whom, as often as you reflect, you must hope to be eternally separated. The woman who regards her eternal interests, and those of her future offspring, will tremble at submitting to the superintendence of a man, whose dark and cheerless mind is unilluminated by visions of a better world. Even if she had good grounds to rely on the virtue, tenderness, and generosity of such a partner, (which I greatly doubt;) even if she be previously as-

sured that he will never seek to unsettle her faith, to restrain her devout exercises, or to interfere with the religious education of his children; even if she knew that he will always pay an outward respect to faith and piety; though assured that no word will ever escape him, which shall betray his secret contempt and incredulity, (what impossibilities am I now admitting!) if her fears are lulled, can her affections sleep? Can she be happy, while she views in her kind and faithful partner, her bosom friend, the father of her children and source of all her earthly happiness, a rebel to his God, a self devoted son of perdition, whom after death, she must, without an interposition of divine grace, pray to be disjoined forever?"

[Mrs. West's Letter to a Young Lady.]

FRUIT OF DOMESTIC MISSIONS.

From the last Report of the New-Hampshire Missionary Society.

A man, sixty years old, unable to read the word of life, too poor to clothe himself to appear decently in the house of God, and having attended no religious meeting for seven years, female benevolence, and suitably clad for the house of God. The very first time he attended public worship, the word was blessed to his awakening. In the light of the sanctuary, he saw himself to be a vile sinner, on the borders of the pit, seeing no way of escape. His conviction appeared to be clear and deep, and his anguish of soul great. Having never learned to read, he was very solicitous to have others read to him in the sacred Scriptures. So great was his mental distress, that he could scarcely eat or sleep for several days. In a few weeks, however, the Lord in mercy appeared for him, gave him relief, as your missionary states, and put into his mouth a song of praise unto our God. That same poor old man is now a member of the holy communion. How important is a seat in the house of God! How blessed is that charity, which clothes the poor and conducts them to the sanctuary! How extensively useful is that charity, which provides missionaries to go into the courts of the Lord, and to publish the good tidings of great joy, in the ears of the poor, who have been clothed and brought thither by the hand of christian benevolence!

Extract of a letter from Dr. Marshman to Dr. Ryland, dated Serampore, June 2, 1820.

On the 19th, brother Carey baptised three soldiers in Calcutta, and last Lord's day I baptised three persons there, two of them Brahmins. One of them received his first impressions from reading in Calcutta brother Carey's translation of the New Testament in the Telinga language; the other was an ascetic, who lived some years in the Sunderbunds, among the wild beasts, wearing a mala, (a necklace, made of the vetebre of serpents.) We have four persons before the church at Serampore; three of them to be baptised on Lord's day. Blessed be God, all the churches around seem to be flourishing.

THEOLOGICAL SEMINARY.

Abstract of the Ninth Annual Report of the Board of Directors, of the Theological Seminary, of the General Assembly of the Presbyterian Church.

The number of students in the Seminary at the date of the last report, was *sixty seven*. During the summer session, *five* students were received.

Two who had left the seminary, returned, the former at the commencement, and the latter at the close of the session.

Five students were regularly dismissed after the date of the last report, through the course of the summer session.

During the winter session, *twenty three* additional students were received.

Two who had left the Seminary, returned at the commencement of this session.

At the close of the summer session, certificates that they had completed the whole course prescribed in the plan, were given to *eight* students.

At the same time, *seven* students were regularly dismissed. Through the course of the winter session, *one* was regularly dismissed and *three* withdrew in good standing.

The highest number of students connected with the Seminary, at any time through the year, has been *seventy-six*; the number now in connexion with it is *seventy three*.

Since the last annual report, *twenty-nine* students have been licensed to preach the gospel.

The studies which have been attended to through the year, by the several classes are the same as have been repeatedly reported to the Assembly.

At the close of each session, the students passed an examination in which the Board re-

The Board have had occasion, in some former reports, to notice the existence of a spirit of missions among the students of the Seminary. This spirit we are happy to state, is, on the whole, gaining ground.

On the subject of benefactions for the support of necessitous students, the Professors have reported the sum of \$2445 43 cents, received principally from female societies, &c.; and \$399 97 on account of the annual interest of scholarships founded by students, some small portions of which, were contributed by other individuals on their behalf.

From the ladies of Indiantown Academy, S. C. a box containing three fine quilts, and some other small articles, and two dollars to defray the expence of transportation.

Do. Morristown N. J. a valuable donation of bed clothes, a bundle of towels and pillow cases and a pair of shoes.

Industrious Society of Troy, N. Y. a package of clothing.

Through the year past, there have been added to the library, by donation from sundry individuals, and chiefly collected by two students in vacation, *five hundred and thirty four* volumes and *130* pamphlets—making the library now to consist of *1640* volumes, and *430* pamphlets.

On the subject of Building, the Board report that very little work has been done, through the past year, to the principal edifice. Only two additional lodging rooms have been finished. The whole number of rooms now completed for the accommodation of students, is *twenty-eight*. The three lower stories of the edifice are now finished, except the plastering of the second and third entries. The Professor's house is now completed, and is occupied by the Professor of Didactic and Polemic Divinity.

Agreeably to permission, given by the last

Assembly to the professors, to appoint an assistant teacher of the original languages of Scripture in the Seminary, they have appointed Mr. Charles Hodge, late a pupil of the Seminary, and a licentiate under the care of the Presbytery of Philadelphia, to this office, with a salary of 400 dollars. Half this salary has been paid by private subscription.

The last Assembly appropriated for the general purposes of this institution, the sum of \$4,752 5 cents.

The expenditures for the general purposes of the institution have been \$4,303 68 cents.

Leaving a balance of the appropriation of the last Assembly, unexpended, of \$448 37 cts.

For Building, the last Assembly made no appropriation; but there was a balance of a former appropriation, at the disposal of the Board, amounting to \$431 71 cents; of this sum there has been expended for work done on the principal edifice, \$336 7 cents; leaving a balance unexpended, of \$95 54 cents.

On the subject of the Professor's house, the Board report that they have paid through the past year for this building, the sum of \$845 85 cents; the house is finished, and the sum of \$2,150 is due for this building, which debt, the Board have not the means to discharge.

To secure the institution against loss by fire, the Board have resolved to effect an insurance on the principal edifice, for \$15,000.

The Synod of N. Carolina, and the Synod of S. Carolina and Georgia, have resolved to raise the sum of \$45,000 each, jointly to endow a Professorship.

A communication has also been received from an executor of the late John Harrison, esq. of Princeton, informing the Board, that Mr. Harrison had bequeathed to the Theological Seminary, the sum of \$1,000; that the executor is ready to pay the sum of \$348 34 cents, and the year 1830. The sum ready, they have directed to be paid to the Treasurer of the Trustees of the General Assembly.

The Board have also to report the pleasing information, that James Nephew, esq. of McIntosh county, state of Georgia, has generously endowed a Scholarship in the Theological Seminary.

[Rel. Rem.]

Letter from the Rev. Mr. Sloper, Secretary of the "Port of London society for promoting Religion among seamen," To the corresponding secretary.

The following letter brings to view several topics, which are particularly interesting to our readers generally, and which are therefore laid before them without further introduction. Some paragraphs, of a more private nature, are omitted.

Salisbury, Wiltshire, England, Feb. 20, 1821.

Rev. and Dear Sir,

The appointment of Messrs. Parsons and Fisk, by the American Board of Missions, to attempt a mission at Jerusalem, rejoiced the hearts of hundreds in this country. In your instructions, you say, 'you are persuaded, that if it can be realized, the importance of the station will outweigh many difficulties.' It is evident you have viewed the subject in all its bearings; and I do rejoice, more than I can express, at the determination to which you have arrived.

Sorry am I, therefore, to find by the Missionary Register, that Mr. Connor has written to dissuade them from attempting it,—considering it as ineligible.

The reasons were I doubt not, strong to his own mind;—but I do most devoutly hope, that your missionaries will bear in mind their instructions, and not give it up, unless, (to a-

dopt the language of your committee) "it cannot be established without hazards not to be incurred, and embarrassments not to be undergone."

I am perhaps as little inclined to be romantic as any one; but I reject the apathy, which can stand unmoved amid the memorials of glory and divinity, which may still, though imperfectly, be traced amid the ruins of Jerusalem. Nor can I forget, that though the ploughshare of ruin has been driven over the walls and places of Zion; yet there first sprung up the fountain of celestial truth, and the streams of hope and consolation,—of life and healing, have poured their spreading waters over our own beloved country, beginning at Jerusalem. Nor can I forget, that this propensity of the human mind to catch the inspiration of place, has incited not only to deeds of noble daring, but also of holy patience and exertion.

In these feelings, sir, I rejoice to assure you I am not alone. I trust that the time to favor Zion; yea, the set time, is now at length fully come. I shall write more largely on this subject hereafter. At present, I have only time to say, that so deeply impressed am I with the vast desirableness of it, that I now pledge myself to leave a legacy of Two Hundred Pounds to the Missionary Society who shall send the *First Missionary* to Jerusalem, provided he shall have established a Bible Society.

Oh, sir, could my voice reach to every corner of Christendom, I would say, christians! The cry which is heard from Jerusalem "come over and help us," is loud and piercing. May it constantly vibrate in your ears, and give you no rest, till its inhabitants, (who are now perishing for want of knowledge,) blessed with a fervent and enlightened ministry sent thither by your heaven-born charity, shall again exclaim, "How beautiful are the feet of them, who preach the Gospel of peace, and bring glad tidings of good things."

The anxiety of Polycarp, the present Patriarch of Jerusalem,—the decision of the American Board, composed as it is of men possessing no small share of wisdom and prudence,—and the readiness of those devoted young men, who have volunteered in this good work—all—all should stimulate you, and, pointing to this station, seem to say, *Come, for all things are now ready.*

In conclusion, I have only to say, that many, with whom I have conversed, and to whose superior judgment I am accustomed to look up with deference, think with me on this subject.

"The Port of London Society for promoting Religion among Seamen," to which I am Secretary, begs cordially to congratulate their transatlantic brethren, in that they are now vying with us, in paying attention to the spiritual interests of those, "who go down to the sea in ships, and do business in the great waters;" and to acknowledge with gratitude the receipt of a most pleasing letter from the Secretary of the Seaman's Society at New York. Let us, my dear brother, continue to "cast our bread upon the waters, for we shall find it after many days."

I am well aware how valuable your time is, and am exceeding loth to make the least demand upon it; but if you will favour me with a letter by the first conveyance, giving me your opinion on the subject of this letter, I shall feel it a very great personal obligation; and if, at the same time, you will give me any information respecting the progress of your Seaman's society, "The Port of London society" will esteem it a very great favor.

That you may long continue a burning and shining light in the church of God, and at a very distant day, when the chief Shepherd, and Bishop of souls shall appear, receive a crown of unfading glory, is the prayer of F. E. S.

For the Christian Repository.

No. V.

TO THE SOCIETY OF FRIENDS.

On Bible and Missionary Societies.

It would be truly gratifying to my feelings, from time to time, like "AMICUS," to make prefaces and apologies. But I have neither time nor room. If my expressions are sometimes harsh, so were those of my apostolic namesake, and I know that my spirit is full of love. The Searcher of hearts is my witness how pure are my motives in these letters, and how sincere is my desire for your salvation.

And does "AMICUS" really suppose, he has proved that your body, as a body, are the friends of Bible and Missionary Societies! Or does he from his heart, believe that such is the fact? What are the arguments he brings? a few (a very few) of your society, in England and America, have stood up as the vindicators and promoters of this cause. I admit, and rejoice to admit the interesting fact. But in this they were never imitated by the mass of their brethren. So singular was the sight of a professed Friend, taking an active public part in these societies, that the names of the individuals have been frequently and honorably mentioned in their published Reports. A Reynolds, a Pole, an Allen, and others, have done themselves much honor, and the cause much service; but what have you done as a Society? I am bold to say, that while a few individuals have pursued a different course, as a body you have condemned and opposed these institutions, and do, to this hour, disapprove of them as dangerous schemes. In proof, I ask what have you ever done for the Bible Society in this State? While hundreds of families down the Peninsula are destitute of the Scriptures, and while all other denominations, except the Roman Catholic, have joined in circulating the word of life, only three or four individuals of your numerous and wealthy community have ever contributed to its funds, and not one (I believe) has ever honored its meetings with his presence. Individuals, when asked the reasons of their refusal, have intimated their "reluctance to associate with those from whom, in other things, they so widely differed," their fear that the Bible would "encourage wars," &c. How often do your public speakers denounce these institutions? How long is it since Elias Hicks, a very popular "public Friend,"—of whom, one of your members says, that "he could write as good scripture as the Apostle Paul"—how long is it since he, before a large assembly in your Borough, made an open attack on all Bible, Missionary, Tract and other Associations, to the great grief of other denominations, (whom you had been careful to invite,) but manifest gratification of your own? Shall I add, there is at this time, in Philadelphia, a publication, which, according to the statement of the editor, has a subscription amounting to more than eight hundred, whose avowed and steadily pursued object, is to oppose all those benevolent institutions which characterize the present age; a publication written principally by Friends (as is evident from their doctrines, their "plain language," and other circumstances,) which is circulated in Wilmington to considerable extent, and is patronized almost entirely by Friends and—infidels! This publication, which, as assiduously as a bee, sucks poison from the lips of slander; and with letters from the Indian Red Jacket, from General Wilkinson, and other pagans and infidels, prepares a monthly treat for the enemies of Missions, a leading Friend in your town, said, "if he had fifty children, it should be the first book he would put into their

hands!" In the last number of the above work, the first page, William Allen, of England, is condemned for taking part in anniversary meetings, and the hope is expressed, that the censure "will have its use in checking a disposition now too prevalent, to take a part and be distinguished in some of the specious institutions, which at this time so much abound." And in page 138, Elias Hicks says, "It is my unshaken belief, that Bibles and Missionary Societies, are more pernicious to the real spread of the true gospel of Christ, and more oppressive than all the gambling and horse racing in the country." And yet the Friends are in favor of Bible societies! With just as much propriety may we say, the Roman Catholics are patrons of the same, because Leander Van Ess, and a few others, in defiance of the Pope's bulls, in opposition to nine tenths of their body, and in direct contradiction to their creed, join with Protestants in this glorious work: or that the Jews were friendly to christianity, because the twelve Apostles belonged to their nation! No, the Friends, as a body, are the enemies and opposers of one of the noblest and grandest institutions ever organized.

Your distribution of Bibles and other publications among your members, like your missions among yourselves, is very well; but in this, what do you more than other denominations do for themselves? The Society which does not provide for itself, like the man that does not provide for his own house, is "worse than an infidel." The Methodists have a large "Book Department," and annually circulate through their churches, especially in the Western country, great numbers of books and bibles; but do they call this a Bible Society! by no means; they never consider this as superseding the necessity of benevolent exertions to benefit strangers and the heathen. The Bible Societies, as opposing, are establishments for the general and universal good, without reference to sect or party. As the object is to circulate the Bible without note or comment, in it all denominations ought to join, and in it all others denominations have joined. And I still think it an act of "unsocial separation" in you, not to assist in this mighty work, and very unkind and unchristian to oppose others because they do not work in your way!

As to missions—You employ "hundreds of missionaries to travel abroad and minister to your brethren and others." The methodists employ thousands in the same way; but can any one suppose these are the "Missionary societies" to which I referred in my first Letter? If so, they are mistaken. I value as highly as any man missions at home; but I know no reason to condemn missions abroad. It is right to love our friends and acquaintances; but where is the sin of embracing strangers also in the arms of our affection? On the contrary, I think the spirit of missions the very spirit which brought a Saviour to our world, the very spirit which brought the gospel from Judea to the Gentile nations, and the spirit without which the present heathen world will never be evangelized. That charity which ends at home is not the charity which I admire,—nor the charity of those whom you condemn.

But you have, also, missionaries abroad. No less than "four settlements among the natives have been maintained at a vast expence." Ah! here is some mistake! What! do you employ hirelings!! do you "maintain" ministers and missionaries, and that too "at a vast expence." Will it not be very wrong in the natives to attend meetings, and thus "countenance" these "mercenary" men? Has that statute of our Lord, ever been repealed, "Freely ye have received, freely give?" Cannot your missionaries, as well as ours live on air?—Of this, another

time. After all, where are these missions? what have they accomplished? "AMICUS" is right, I never heard of them; at any rate, if I have heard of one in Canada, I never heard of its success; and I fear the reason was not for the want of a "Herald," but of something to fill a herald with. I fear, unlike the apostle Paul, and other ancient missionaries who "went every where preaching the word, in season and out of season," they have held too many "silent meetings," and made more use of the plough and harrow in christianizing the natives, than of the gospel of Christ! I mean not to ridicule, I am truly serious, in supposing the weapons you use, are not the weapons which the Apostles used, not those which ever have prospered, or ever will prosper in the conversion of the Pagan world. You do not preach those plain, pungent, soul-humbling doctrines which the Apostles preached, nor use those ordinances which bind the soul to duty. However, in what you have done, either in the Bible or Missionary cause, I sincerely rejoice; and only wish you would do more; and without censure, suffer others to do something too. If your labors have been great, and those labors blessed, why not glorify God by publishing what he has done? why "hide your light under a bushel," why not "set it on a candlestick," that your "light may shine" and all "see your good works"? There is no need of "blowing a trumpet before you," nor of pharisaical boasting, but do something to "provoke others to love and good works." In some future Letter, I will show that collections in churches, and the most earnest begging for donations, has both rational and apostolic sanction.

PAUL.

For the Christian Repository.

communication, it will now be expected that I should give some reasons why the society of Friends do not extend their missionary labours beyond the Cape of Good Hope. Our charity, it may be said, should be as extensive as the exigencies that demand it, why then confine it on this side of the Atlantic?

As friends in a collective capacity have never expressed their sentiments on this point, I can only give my particular views in the case, in doing which I shall undoubtedly express the opinions of a large number of my fellow professors.

The conversion of the Heathen to pure christianity is certainly very desirable: and I believe consistently with the divine prediction in the second chapter of Daniel, that the stone which was cut out of the mountain without hands, that smote the image and broke it in pieces, so that it became like the chaff of the summer threshing floor, shall itself in due time become a great mountain and fill the whole earth. But I also believe that ill timed measures or unqualified instruments instead of hastening that great day may tend to retard it. It is not only essential to the successful prosecution of a charitable work that the object be desirable and even feasible—it is absolutely necessary that at least three important circumstances should concur to warrant the undertaking.—First, it should be well timed—secondly, the instruments of its accomplishment should be adapted to the service—and thirdly, the subjects of our bounty should be prepared to receive it. If either of these requisites should be wanting the enterprise must fail.

Now in the first place I think the measures ill timed. The blood of the natives of India shed by the hands of professed christians has hardly had time to dry on the soil of their ancestors, now under the controul of their rapacious invaders. It is computed that more than

a million of the natives since the British invaded Hindostan have been cruelly sacrificed by the professed followers of that meek and lowly Saviour, who is now held up to their view as the great object of their faith. The christian character is always most indelibly impressed by the weight of example—And what kind of example has been exhibited to the poor Hindoo since the invasion and conquest of his country by the professors of Christianity? Those who are in the least acquainted with the history of that country need not be told! Can any one believe that with scenes of violence and oppression constantly before him—with burning towns and hamlets passing in review before the eye of memory—his butchered and famished relatives and friends pressing with deadly weight on his recollection—I say can any one believe under these circumstances that the natives of India can now be prepared to receive favorable impressions of our holy religion? In general they must view the name of Christian as the representative of every thing that is cruel and savage and unjust—it can hardly have one amiable or lovely trait to recommend it to their favourable attention—they must as instinctively shudder at the name of “Christ” as the philanthropic missionary does at the name of Juggernaut.

In the next place I think the instruments sent for the conversion of India are not adapted to the service. The ambassador for Christ must necessarily go under the character of a christian. It was men under this character who invaded the Hindoo territory, and spread desolation amongst their towns and hamlets—it was men under this character who butchered and starved hundreds of thousands of their innocent men, women and children, whose pale phantoms haunted the imagination of the infamous lord Clive to the grave. It is men under this character who by numberless taxes and impositions of various kinds, wrest from them the hard earned produce of their labour! Can we believe that under such circumstances the missionaries sent amongst them will make a favorable impression on the minds of the Hindoos? He who can believe they will, must have more sanguine hopes than mine. I can hardly believe that the *Apostle Paul* himself, could we send him there under such disadvantages would be a successful missionary. We can scarcely suppose that our missionaries are qualified to work miracles—and without a miracle they cannot succeed.

And lastly, under these circumstances I cannot suppose the inhabitants of India are prepared to receive the intended bounty. An insurmountable weight of prejudice must exist against us—a secret detestation of the christian character, which many years will not remove. These views are strengthened by authentic statements of the situation of religious concerns in Hindostan and the Birman Empire. At Rangoon where all religious societies are freely tolerated a missionary establishment has existed about twelve years, on which large sums have been expended—and what have been the fruits? More, certainly, than could reasonably have been expected. In these twelve years three natives were baptized—one professed to believe the gospel—and another had advanced so far in opposition to his well founded prejudices against us as to become an inquirer, but finally rejected our religion. From Hindostan we have more flattering accounts than this, but we must recollect that those Hindoos whose conversion we sometimes hear of, are very little removed from a state of slavery or vassalage—they have other and more powerful reasons for professing to be christians than the love they bear to Christ.—Were they as free to choose or refuse—were they as com-

fortably circumstanced under their rulers as the Birmans—and had no more temporal inducements to change their religion than they, I believe the result would be no better. They would soon return to the worship of their country's idols, less terrible to them than the object of christian adoration.

We have heard much of the human sacrifices offered to Juggernaut, and have read some of the pathetic accounts of the sickly, miserable self-devoted victims who expire under his ear. But what are these to the millions, I say millions of human sacrifices which within the last fifty years in India and Europe and America have been offered up to the idol of War, or rather to the demon of avarice and ambition by the professed followers of a non-resisting Saviour! What are these in the scale of intellect, or in comparison of numbers, to the innumerable multitude, whose bones lie bleaching on the plains of Europe and America! Really when I view the christian character as exhibited on the page of history, or as practically delineated by living example, I think it should make us pause and solemnly consider whether we are christians. And if we can seriously believe we are so, whether our hands are sufficiently clean to bear to the Hindoo, the Birman and Chinese the pure gospel of a spotless Saviour! If they are not, then shall we by attempts in this way only rivet their prejudices against christianity, and thus extend the reign of darkness and confusion. We shall make converts, not to the religion of the blessed Messiah, but to the dark state of the formalist and the hypocrite,—we shall “compass sea and land to make one proselyte, and when he is made, we shall make him two fold more the child of hell than he was.”

If the natives of India are capable of reflection, if they have minds to discriminate between the *advantages* of christianity and our inconsistency and abhor it—if they are not capable of reflection they are not fit subjects of christian instruction: in either case they cannot be prepared to receive us as the Ministers of our sublime and holy religion.

If Christians wish to be servicable to the natives of India, let them begin by setting a consistent example; let them demonstrate by good works the blessed efficacy of christian faith; let them return to the inhabitants their civil and political rights; let them abolish their taxes and imposts of all kinds—even the revenues raised from the worship of the detestable Juggernaut—instead of wresting from them the hard earned fruits of their labour to the annual amount of four millions, two hundred and ten thousand pounds sterling, (a sum surpassing the whole revenue of the United States) let them demonstrate to the objects of their concern, that they understand and practice upon that benign precept of their Lord when he said “It is more blessed to give than to receive;” let them give such *solid* proofs of their sincerity and benevolence, and then if the Society of Friends do not join in the good work of enlightening the benighted inhabitants of India it will be time enough to demand of them a reason of their inactivity.

AMICUS.

On the 10th of April, the Osage Mission Family commenced their voyage from Pittsburgh, and on the 14th were at Marietta, Ohio. Thus far the smiles of heaven had attended them. It is calculated that they will have reached the mouth of the Missouri about the 10th of May, and their destined station about the middle of June. They arrived at Cincinnati on the 24th, where upwards of \$250 were collected. They re-embarked after two days.

CHRISTIAN REPOSITORY.

SATURDAY, June 9, 1821.

* * We must apologise to our readers for the want of variety in this day's Repository. Our two correspondents, Paul and Amicus occupy more room than comports with the smallness of our sheet—hence we shall be under the necessity in future of attending to them alternately. We by no means hold ourselves accountable for the views expressed by our correspondents, nor the manner of expressing them. We think it however better to give the chaff with the wheat, than throw away both—Partially adopting Pope's sentiment—

“All partial evil, universal good.”

M will appear in our next.

On Wednesday evening last, the “Domestic Missionary Society of Wilmington,” held their first monthly meeting. On which occasion the Rev. Mr. Smaltz, their missionary read to them, his journal for the past month, which was very minute, and doubtless highly satisfactory to the society. We hope to be able to lay it entire, or copious extracts from it, before our patrons next week.—Embarrassing as the times are, we trust this *infant* will not be suffered to expire in its cradle—calls on the religious public are becoming more and more frequent; but let them remember the object; and that He to whom they are loaning, pays the best interest.

The society have engaged Mr. Smaltz for one month more, to labor on the same ground, principally.

Extract of a letter from the Rev. George Burder, Secretary of the Missionary Society, to the Treasurer.

DEAR SIR,

Accept from the London Missionary Society a copy of our last report—with some abstracts of the same, and other missionary publications. You will, with the Board for Foreign Missions, rejoice in the portion of success, which it hath pleased God to give us in several places, especially in the S. Sea Islands.

We rejoice in the zeal manifested by your Society, to propagate the Gospel in foreign parts, and devoutly we wish and pray, that your endeavors may every where, be crowned with signal success. The whole wide world “lying in wickedness” is before us; and all the efforts of all the societies compose but a weak force, when set against the powers of darkness; but then “the Lord of Hosts is with us,—the God of Jacob is our refuge,” and “if He be for us,” we shall do valiantly.

You appear to have been favored with some able men, well furnished for missionary labors; and indeed the work is such, as to demand talents, as well as grace, of no ordinary degree. Of this every society will receive increasing conviction by growing experience. We lament with you the loss of valuable laborers; but they fell in the true “bed of glory,” and will rank next “the noble army of martyrs,” in the estimation of heaven.

The pamphlet on the “Conversion of the World,” by your brethren, Messrs. Hall and Newell, of Bombay, has helped to fan the flame of missionary zeal in England.

We shall greatly rejoice to hear of the success of your mission to Owhyhee. May it equal that of ours in Otaheite; and may you reap the harvest at a much earlier period.

With sentiments of cordial regard and ardent wishes for your prosperity,

I am, Sir, for the Directors of the L. M. S. your affectionate fellow laborer,

GEO. BURDER, Sec'y.